

Bi'as (HaMoshiach, His Parousia, Coming).

|9| The Bi'as Anti-Moshiach (Coming, Parousia, of Anti-Moshiach) is according to the working of Hasatan with all false ko'ach (power) and otot (signs) and pseudo moftim (wonders),

|10| And with all deception of resha (wickedness) for those who are perishing, because they were not being mekabel (receiving) the Ahavas HaEmes (Love of the Truth) so that they have the Geulah deliverance.

|11| And for this reason Hashem sends to them a powerful madduchei shav (false enticement, delusion) in order that they believe what is sheker . [MELACHIM ALEF 22:22]

|12| This is for the tachlis (purpose) of condemning to Onesh [*Gehinnom*] all the ones who have no emunah in HaEmes, but instead have had delight in resha.

|13| But we ought always to offer hodayah (thanksgiving) and make brachot to Hashem concerning you, Achim b'Moshiach, ahuvei Hashem, because Hashem chose you as bikkurim (first fruits) for the Geulah through mekudash b'Ruach HaKodesh (being set apart as holy in the Ruach HaKodesh) and through emunah in HaEmes.

|14| This is HaEmes to which Hashem called you through our Besuras HaGeulah to the obtaining of the kavod of Rebbe Melech HaMoshiach Adoneinu Yehoshua.

|15| So then, Achim b'Moshiach, stand fast and hold fast to the [*orthodox Jewish*] emunah, the Moshiach's pnimiyus hatorah that was handed over and transmitted to you, which you were taught, whether by divrei pinu (words of our mouth) or

by our iggeret hakodesh.

|16| Now may HaMelech HaMoshiach Yehoshua Adoneinu Himself and Elohim Avinu, who has regarded us with ahavah (agape), and has granted us nechamat olam (eternal consolation) and tikvah tovah (good hope) by the unmerited Chesed of Hashem
|17| May He give chozek (strength) and encouragement to you in every mitzvah (good deed) you do and in every dibur (utterance) you speak.

3 Lemaskana (finally), Achim b'Moshiach, daven for us, that the Dvar Hashem will run on and be lifted up in kavod, just as it is also with you,

|2| And that we may be delivered from anshei resha (men of wickedness), for not all possess the Messianic emunah.

|3| But Ne'eman (Faithful) is Hashem who gives you chozek (strength) and is shomer over you, guarding you from the Evil One.

|4| And we have bitachon in Hashem concerning you, that you are doing and will continue to do what we have directed.

|5| Now may Hashem direct your levavot in the Ahavas Hashem and into the zitzfleisch of Moshiach.

|6| Now we charge you, Achim b'Moshiach, b'Shem Adoneinu Rebbe, Melech HaMoshiach Yehoshua, to shun chavrusashaft (association) with every one of the Achim b'Moshiach who follows the derech habatlanim (way of idlers) and walks not according to Moshiach's [pnimiyus] haTorah that was

handed over and transmitted to you and which you received from us [*Shlichim*].

|7| For you yourselves have da'as how it is necessary to imitate us as a mofet, a role model, because we [*Shlichim*] were not batlanim (idlers) among you.

|8| Nor did we eat lechem (food) from anyone gratis, but in labor and exertion lailah v'yomam (night and day) we were working for the tachlis (purpose) of not weighing down and burdening any one of you;

|9| Not because we do not have the zchus (right), but in order that we impart ourselves as a mofet (role model) to you that you might imitate us.

|10| For even when we were with you, this we used to direct you: that if anyone will not be a po'el (worker), neither let him be an ochel (eater) [Gn 3:19].

|11| For we hear that some among you are leading the life of a batlan (loafer), not being busy with a parnasah, but being busybodies with hitarevut (meddlesomeness).

|12| Now such persons we are directing and exhort in Rebbe, Melech HaMoshiach Yehoshua Adoneinu to work with quietness that they may eat their own lechem.

|13| But you, Achim b'Moshiach, do not lose chozek in well-doing.

|14| But if anyone does not obey the gzeira (injunction) in this iggeret hakodesh (holy letter), take special notice of that one; do not have chavrusashaft (association) with him, for the tachlis (purpose) of stirring him with a sense of bushah (shame).

|15| And do not consider (him) an oyev (enemy) but warn him as an Ach b'Moshiach.